192 any kind of body dirt or excretion, as mii-kusu, "sleep" in the eyes, haa-
[578] kusu, "stains on the teeth". As in Japanese it is used also in cursing; in
[774] anger an Okinawan may say, "I'll make you eat feces." A similar phrase,
[775] kusu takkwee, "eat feces", is often spoken after someone, especially a baby, sneezes. It is explained that the custom arose when a person once overheard two ghosts plotting to steal a baby's soul (mabui), which may be easily detached by a sneeze; one of the ghosts revealed that if a living person spoke the phrase it would be sufficient to drive him away. The fact that the phrase is used in anger suggests that it is an undesirable one; that it is used in the case of sneezing probably demonstrates the greater fear of ghosts.

831 Sex Practices and attitudes related to marriage have been discussed under
864 that heading in Chapter V. The sex drive seems to be regarded as natural and not sinful. Adults playfully tweak the penises of little boys and may put little children of both sexes to sleep by prolonged patting of the buttocks. They do not tell their children about the nature of sex and expect them not to know, yet the children hear much thinly-disguised discussion of sexual relationships and, sleeping with their parents as they do, may be vaguely aware of their parents' relations. Parents expect their children to learn of sex "naturally" as they grow older. As Maloney reports[1], [839] there is little masturbation among small children, but two of Pitts' informants reported that adolescent boys sometimes hold masturbation contests to see who can ejaculate the fastest. This practice is said to stop with the beginning of heterosexual activity.

836 Formerly adolescents, except for girls of the gentry class, seem
883 to have had some sexual freedom. The practice of meeting in the fields at
178 night for parties, moo-ashibii, often led to sexual relations. According to informants in one community syphilis was brought in late in the last century through moo-ashibii with the youths of a neighboring village. Pre-marital sexual relations are probably frequent today, though the conditions under which young people meet are changing.

837 Married women are expected to have relations with only their hus-
548 bands, but married men are, in theory, limited only by their finances. There exists in the larger towns a relatively large class of women called juri, who function as both entertainers and prostitutes. (There is no distinction, like the Japanese distinction between 'geisha' and 'jorō'.) The [178] Jurinuyaa, "juri houses", were formerly centers of social life for the men of the city. The present 'ryōtei' have much the same function. A group of men may spend an evening there eating and drinking and being entertained by dancing and singing. If one chooses to remain and "buy a woman" his wife's only objection to it can be that it costs more money.

● 838 Homosexuality is evidently rare, but not unknown. A Naha woman reported that a Japanese who lived in a room next to hers was in the habit of luring young boys into his room with good food and then seducing them, sometimes to their physical discomfort. She said that some of the neighbors

[1] Maloney, 1945, p. 392.

had complained to the police about this but the police had said that this was a mental disorder and therefore not their affair. The disregard shown the young boys in this case accords with Okinawan attitudes toward children discussed elsewhere; they are not developed enough, perhaps, to be corruptible. Another example is that of a male employee of a 'ryōtei' in another city who is in the habit of putting on a woman's kimono and wig and singing in a falsetto voice for the amusement of male guests. He is not known to "take guests" but is very effeminate in his ordinary manner. School girls are said to form strong attachments to one another, but there is no indication of the persistence of such relationships.

The terms for the sex organs, tani, "penis", and hoo, "vulva", are used rather freely by older persons, but children are expected to use them only for serious purposes. It is said that if children used the terms repeatedly in joking they might be scolded for "dirty talk". An old woman once told me, in the presence of several younger women and a twelve-year-old girl, an amusing story about an old woman who always sat with her kimono pulled up and was therefore called "Hoo-Hai Ayaa", "Mother Vulva-Visible". Everyone laughed but the girl, who looked rather embarrassed. After the battle in 1945 when American food was issued in quantities, Okinawans became familiar with wiener sausages, which they still remember with relish as tani-gwaa, "little penises". As in Japanese, the word for sexual relations is formed by adding the verb "to do" to the word for vulva. This term would not be used before children or in polite conversation.

2. Sanitation

An American, watching the habits of daily living of an Okinawan family, may find his first impression to be one of shock. In the morning the sliding doors that kept out any fresh air all night are pushed open and the children, dressed in the underclothes they have slept in, walk sleepily to the step and urinate off it. Father steps down and walks a few feet around the side of the house and does the same. Grandmother is already in the kitchen preparing breakfast and smoke soon fills the upper air in the main part of the house, looking for a way out in the absence of a chimney. Father goes to the well with a small towel around his neck, throws cold water over his face, and washes it with a little soap. He then brushes his teeth long and hard and puts the family toothbrush back on the hook for Mother to use later. Mother takes down the great mosquito net the family has slept under, folds up the quilts, and brings out breakfast---tea, a thin soup, and sweet potatoes. Soon tea grounds and potato peels come flying out onto the ground in rapid succession. A chicken walks in from a neighbor's yard, pecks diffidently at a potato peel, and walks on, leaving a token of gratitude behind. The sun begins to warm the air and the flies to swarm around the toilet behind the house, into the kitchen, across the remains of the family's meal in the main rooms, and around the scraps in front. Father goes to work and the older children go to school. Mother washes the dishes at the well, in cold water without soap, and leaves them to dry in the sun. Flies light on them.

The visitor looks into the toilet. It is an oil drum with a platform over it and a wood and canvas shelter over that. The cover is off.